The Bombay Guardian.

VOL. XV.—New Series.] SATURDAY, MAY 22, 1869. [No. 12

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Dr. Meurin, the Roman Catholic Bishop of Bombay, whose book in defence of the worship of images was noticed by us a year or two ago, has left for Europe in the expectation of assisting at the December Council. He proceeds in charge of sacred treasure, having had the happiness to possess himself of the bones of some of his own order, Jesuits, who were killed in 1583 in the Goa territory. It is hoped that Pius the Ninth may be induced to beatify those who once lived and moved by means of these bones, and thus increase the power of heaven to save rebellious earth. Bishop Meurin was accompanied to the steamer by about a hundred friends, who, in taking leave of him, individually *knelt* and kissed his hand. We happened to witness the scene, and could not but call to mind the words of Peter to Cornelius: 'Stand up: I myself also am a man.'

—*Fiat Justitia*, in a contemporary's columns, takes exception to our remark about the Fusiliers at Colaba. He denies that there is evidence of a bad state of feeling toward the Sergeants. Our reason for supposing that there was such evidence, was the fact that before the recent murder there had been at least three cases of men brought to trial for striking or threatening their non-commissioned officers, and that some of them are now suffering punishment.

—The Madras authorities have been taking the photographs of all their criminals, in order to detect any of them who may escape and to identify old offenders. There is an adage, Let by-gones be by-gones, that ought to have an application in the case of those who have served their time. Why should we extinguish the hope of reformation, by taking pains to secure to them a lasting stigma? As for those who escape, the fault is in the laxity of those who have the charge of them, or in the insecurity of the gaols.

—There ought to be an absolute order prohibiting railway guards from attempting to get on trains after they have started. It is almost a universal practice with the guard to let the train start before he gets on. One has been just cut to pieces by attempting this and slipping.

—Sir Alexander Grant has been lecturing on Western India, in Edinburgh. He informed the Young Men's Christian Association that in Bombay a married man could not live as a gentleman under £1,000 a year. Things are not quite so bad as that, we hope. There is a kind of gentlemanliness that makes itself manifest through a much smaller salary than that.

We learn from the *Missionary Herald* that attention is being drawn to the Arabic-Speaking Negro Mahomedans in Western Africa. In 1819 there was found in North Carolina a negro slave who spoke, read and wrote Arabic, and who was a Mahomedan. He eventually became a Christian. Two years ago one of the professors of the Liberia College went to Beyrut and studied Arabic, and has since been laboring among the Moslems in the neighbourhood of Liberia.

The Church Missionary Society's staff in Western India has been still further reduced by the departure of the Rev. L. E. W. Foote who was compelled by serious illness to leave on the 15th.

On the 12th the Rev. T. S. Burnell of the American Mission, Madura, and the Rev. Mr. Bergen, of the Am. Mission, Loodiana, left for America. The former has spent about 21 years in India and Ceylon, and hopes to return, as also does the latter. The fact that one of these is from the extreme south of India, the other from the extreme north, shows that Bombay is getting to be the stepping-off place for India.

In a speech on religious liberty which created a profound sensation not only in the Cortes, but throughout Spain, Senor Castelar is reported as having said:

"Society could not live freely if above the duties imposed by the civil authority there did not lie other duties imposed by the conscience. He illustrated this by the observance of the Sabbath. Amongst enslaved peoples, that is, those who were ruled by law only, he had never seen Sunday kept. In such places Sunday was only another name for Saturnalia. But in the only two really free countries in Europe, England and Switzerland, he had seen it kept with an extraordinary severity. How was this? It was because liberty had created severe customs, and those customs had entwined themselves into the conscience and the will; spirit and reason, and not force, engendered faith. Religious liberty engendered the great principle on which all morality rested. He quoted from St. Paul and from Tertullian to prove that nothing should be so voluntary as religion, and that it was not religion to coerce religion. What had Senor Manterola been asking throughout the whole of his long speech? Simply that *whosoever did not carry on his person the mark of the Catholic Church could not be a Spaniard, could not be a citizen, could not exercise civil or political rights*, and could not aspire to any of the high magistracies of the country. Senor Manterola wished the Pope to be in some sort the King of Spain—he wished a religious Cæsarian."

One is irresistibly reminded by the language which we have italicized, of that in which the Apocalyptic prophet described a catholic or universal system of corrupt Christianity, of unparalleled assumptions, having its central seat in the seven-hilled city. "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or on their foreheads: and that no man might buy or sell save he that had the mark." What Senor Manterola claims for Rome is simply what Rome enjoyed throughout all the palmy days of the dark ages; for seven centuries these very claims were scarcely disputed in any part of Western Europe. All who had not received the mark of the Church in baptism, and who did not continue obedient to the priest, the confessor, were not merely excommunicated but outlawed, and it was a deadly crime for any to have dealings with them.

Here is another extract from Senor Castelar's speech:

"Senor Manterola says I have never been in Rome. Yes, I have. I have visited its ruins; I have contemplated its three hundred domes; I have been present at the ceremonies of the Holy Week; I have admired the gigantic Sibyls of Michael Angelo which seem to launch eternal maledictions. I have seen the sun penetrate into the basilica of St. Peter's. I have sought in those ashes an atom of religious faith—I have only encountered deceit and doubt. Yes, I have been in Rome, and I have seen in the 'Sala Regia,' painted by Bassari, a fresco of the emissaries of the King of France who sent to the Pope the head of Coligny. I have seen the apotheosis of the great ecclesiastical glories of the executioners—the assassins of the night of St. Bartholomew."

We learn from the Report of the American Madura Mission for 1868, that there was a gain of 72 in the number of communicants, raising the total to 1,322; the number of churches being 31, with 7 pastors and 98 catechists. The contributions amounted to Rs. 1,906. The members of congregations numbered 6,665. These congregations consist of those who have renounced idolatry and have engaged to keep the Sabbath and wait on Christian instruction. Mention is made of a dozen men and women in one congregation who had been persuaded to leave the Mission and place themselves under the care of the Leipsic Lutheran Mission; but they returned after a while.—One of the missionaries writes: "The withholding of the large accessions of former years, is one method of teaching us that attention should rather be given to the proper instruction of those already gathered into our congregations and churches, and to bring them forward towards a basis of self-support." There are about 12 missionaries belonging to this Mission.

It is matter of much regret that Bombay is about to lose the valuable aid of the Rev. E. H. DuBois, in connection with the Byculla School of the Diocesan Board. The establishment of this school has been of the highest importance to the English families in that part of the island; and it is to the earnest and sustained efforts of Mr. and Mrs. DuBois that we are indebted, under Providence, for the planting and successful development of this institution. We shall be thankful indeed if it continue to maintain its position. It appears that Bangalore is better able to remunerate services of this kind than Bombay is.

THE *Indian Mirror* says:

"In reviewing our recent article on 'Intercession,' the *Bombay Guardian* adduces arguments which are not only untenable but which indicate a misconception of our real views. God is immutable, He is ever-loving. Our sin causes a change in us, not in Him; even when He punishes us severely for our sins He is merciful. Our doctrine of Divine immutability does not preclude the punishment of sinners but only teaches us to believe that when He punishes us He does so not vindictively or wrathfully but mercifully, for all His ways are ways of mercy. Our contemporary asks:—'If God is unchangeable in His dispositions towards all, why should He bestow or withhold blessings as prayer is offered or not?' Simply because by granting prayers for spiritual blessings He does not change but fulfils His will which is unchangeable, and which finds expression in this constant law—'Ask and it shall be given you.' God is not 'moved' by our prayers; but He grants them according to His merciful will which is ever the same."

We fear that our contemporary is simply mystifying himself and 'darkening counsel by words without knowledge.' He clings to the idea that the divine immutability consists in permanency of disposition while the object changes. Whether a creature does the will of God faultlessly, or violates it constantly, blesses his fellow-creatures or preys upon them, there is nothing but mercy in the heart of God towards him. 'God is not moved by our prayers.' Does God, in response to prayer, do that which otherwise he would not have done? In this case He is certainly moved by our prayers. To tell the suppliant that God will never be moved by his prayers, is to give him very poor encouragement to pray. The immutability of God makes it certain that he will answer prayer offered in faith, in the name of Christ, in reliance upon his word.

The Bombay Guardian.

SATURDAY, MAY 22, 1869.

THE BRAHMIC CHRIST.

WE have placed among our Selections an article on "The Spirit of Christ," from the *Indian Mirror*, from the pen, we suppose, of Mr. Chunder Sen. The writer, speaking in the name of the Progressive Brahmos, says: "It is our interest and duty to receive from Christ that practical moral influence which he is appointed in God's economy to exercise on our souls, *to love him and serve him and follow his teachings and example.*" We take this admission as it stands, before proceeding to enquire how far it harmonizes with what follows, and make it the subject of a remark or two.

How strange is the fact that many who repudiate altogether the belief that the Bible is God's word to man, find themselves constrained, in their better moments, to speak of Christ as they speak of no other man, to speak of him as they would not speak of any mere man. There have been many notable instances of this. The testimony of Jean Jacques Rousseau and other infidels, is well-known. Well, here we have the leader of the Brahmo Somajists declaring that it is their duty 'to love and revere him, to follow his teachings and example.' They thus by implication strongly protest against the disparaging remarks which the great majority of their countrymen indulge in regarding Christ and his claims. They virtually impose on all Hindoos the obligation to cease from their opposition to Him and his Gospel and to enrol themselves among the number of his disciples. But what is the meaning of the word disciple? It means a learner. A disciple of Christ is one that learns of Christ. It could hardly be better defined than in the language of the *Mirror*: 'To love him and revere him, to follow his teachings and example.' It is not likely that this language would be used by our contemporary, unless it were sincere and really expressed the obligation of which he felt conscious in his heart.

What then? Is he actually prepared to take up his cross and follow Jesus? Ye are my disciples, says Jesus, if ye do whatsoever I command you. He that heareth my words and keepeth them is like a man who buildeth his house upon a rock; he who keepeth them not is like one that buildeth on the sand. Alas, there is too much reason to fear that while our Brahmic friend admits the obligation in words, he is not in the least disposed to obey it in reality. Christ has spoken very fully regarding his own nature, human and divine; regarding the propitiation for the sins of men made by his death; regarding the absolute dependence of men on his mediation and intercession; regarding the necessity of baptism, separation from the world, love of his people, &c. &c. Will our contemporary give heed to his instructions in these particulars? Or will he sit in judgment on the Master whom he professes to love and to revere and to follow, choose out of his words those which he fancies and discard the rest? Strange discipleship this would be! Yet this it seems is all that our theist is yet inclined for. A perusal of his article shows that what he loves and reveres is—a Christ improved by himself, a Christ of his own devising.

Orthodox Christians, they who make every thing of the words of Christ, these—says the Baboo—may deal with a bodily Christ, a local Christ, a dead Christ; but our business, he says, is with the spiritual, universal and living Christ. The advantage of having a Christ whom you may detach from his own words, and mould to suit yourself, is obvious; you get rid of the painful obligations that might be imposed by the real Christ. But surely such treatment of any other historical character would be regarded as most objectionable. What are we to think of the *love and reverence* that deals with Christ in this way?

We are surprised to hear our contemporary say, In the purely human Christ we can hardly feel any interest; not the son of man, but the Son of God. Yet he goes on to speak with admiration of Christ's faith and loyalty to God. Is it God that believes? That is loyal and obedient? These are functions of a creature. If there is no human side to Christ's character, if he is not man as well as God, how can his example ever become influential upon us? In a word, if there was no human Christ, how did God become manifest through him? how was any sacrifice possible?

In fact, the moment men begin to try and improve upon the character, the nature, the teaching of Christ, they involve themselves in endless contradictions. It is a beautiful and glorious truth that Christ "is to be accepted in spirit and converted into an internal fact of our life; to live in us perpetually as the spirit of godliness." That Christ may be formed in your hearts, is the aspiration of the apostle. But how is this to be accomplished? By a method of our own devising, or by a way of Christ's appointment? By sitting in judgment upon Christ, and exalting our intuitions above his words, obeying him when it pleases us and disobeying when it pleases not? Or by believing on Him who loved us and gave himself for us, and rose again and ascended on high, and poured out his Spirit, and gave his word for our guide to glory, honor and immortality?

INSPIRATION.

WITH reference to some remarks on Inspiration in our Correspondence columns (with which we generally agree), we observe that the statement of the apostle, All Scripture is given by inspiration of God, relieves us of the necessity of enquiring into the mode or modes by which the Spirit influenced the minds of the writers. It directs our attention to the written word, and says, this is theopneustic, divinely imparted; this is God's word to you whatever the process employed in making the communication. John in his Gospel, for instance, tells us that he relates what he saw with his own eyes; this indeed, constitutes the peculiar value of the apostolic testimony in the Gospels, Acts and Epistles; the writers speak of what they had personally witnessed and distinctly remembered; this testimony is sufficient of itself to invest the writings with highest value as historical documents. But men are fallible; their memories are not perfect, they have predilections, they feel strongly on this or that particular point, how can we know that these writings are absolutely free from error, that there is perfect safety in yielding ourselves to the influence of this or that particular expression? As a matter of fact, thousands in all ages have joyfully and freely staked their undying souls on the invitation or promise contained in this or that word; were they warranted in doing so? Can we be sure that the sacred writers were never betrayed by their memory or zeal into an erroneous expression? We find striking marks of individuality in their writings; each shows himself an independent witness by describing things in his own language, with his own recollections, in accordance with his own plan, from his own point of view. This wonderfully enhances their value as witnesses; we could not spare the variations and divergences and *almost* discrepancies that appear in their narratives; assuring us, as they do, that there was no collusion between them. Very well; but how, then, shall we be able to confide in this or that particular word or phrase? It is not enough that we should have confidence in the Bible generally, we need to confide in it particularly. Scattered all through the Scriptures are words and phrases which have been the means of dissipating the gross darkness that hung around thousands of souls, and of bringing them into blissful and everlasting relations with the Prince of Life. Where would have been the heavenly virtue of these words, if the least element of doubt had been suffered to hang around them? It is evident that what man needs is just that which God has given; a theopneustic or God-breathed Scripture, profitable in every part for doctrine, for reproof, for correction, for instruction in righteousness, that the reader may be taught of God and made perfect for his service.

We believe then that those who wrote the various books of the Bible, were men fitted for it by what they had seen and heard and learned, fitted some in one way, some in another, who gave their testimony and made their communications in accordance

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

with the laws and peculiarities of their respective natures, their freedom being in no way suspended; and that the Spirit of God was present with their minds, enlightening and directly influencing when necessary, but in all cases securing that nothing should go in without the divine sanction.

Is this a strange thing in nature? On the contrary it is one of the commonest things. Look at an ant, a bee or a bird; observe its individuality revealed in every movement; yet observe that it is doing things utterly beyond its comprehension; the thoughts of a Mind that is infinite are finding expression in the comb that the bee is so marvellously making.

When man shall have been brought back to God, when the kingdom of God shall have fully come in his heart, and the will of God shall be done by him as it is now by the angels, then shall there be this union of the natural and the supernatural again, and the thoughts of God shall find expression in the words of the redeemed. The grand instrument for the accomplishment of this is the inspired word; the agent is the Holy Spirit; the condition is faith. Whosoever will, let him take the water of life freely.

WILLIAM SHEWARD.

Wm. Sheward has been executed for the murder of his wife committed in June, 1851, and only brought to light by his own voluntary confession. Nobody in the world but himself knew it; the secret was safe in his own breast, one would have thought; he had married another wife; eighteen years had gone by; if ever there had been a successful murder, this was one. But man is fearfully and wonderfully made, and nothing in his organization is more remarkable than the power of self-condemnation that may arise, no one can say when, it may be long years after the evil was perpetrated, arise with such tremendous power that the man is constrained to pronounce upon himself the sentence hitherto shunned, and deliver himself into the hands of the executioner. At the time of the misdeed and long after, the conscience is under such effectual control that it gives him little or no trouble, and he would laugh to scorn any one who should intimate that it could ever torment him and get the control of him. Yet there is this recuperative energy latent in the conscience, all the time; there is this most formidable enemy lurking unsuspected within him, to come forth in due time. Now this is a truth that concerns others beside murderers. All sinners should take account of it. The present victory over conscience, the power they now have of making light of sin, is no protection at all against the future. What they want is a guarantee that they shall always look at the matter as they now do, and this, unfortunately for their prospects of peace, they have not and cannot have. By sophistries or otherwise a man may manage to fetter his conscience, and get it to acquiesce in his notions; but as sure as there is truth in the world, is it certain that a day of liberation will come, the giant will awake from his slumber, and one stronger than the sinner shall reveal himself in the very heart of the sinner. It will be well if the example of this man Sheward, who, after having been victorious at every point in his attempt to make the murder a complete thing of the past, found at last an Informer and a Judge where he had never thought of looking for them, be an admonition to many and lead them carefully to consider the question whether their ways, besides being approved or excused by themselves, have the countenance and sanction of God's word.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S" OF OUR LORD.—XXVIII.

"Verily I say unto you, No prophet is accepted in his own country." Luke iv. 24.

It is probable that Christ, in saying this, was merely repeating a well-known proverb. The instances in which prophets failed to find honor among their own people, and had to go abroad to be heeded, were of such frequent occurrence that men had been disposed to trace in them the operation of a general law. Our Lord's adoption of the saying shows that it rests on a basis of truth. He did not mean that an instance of a prophet appreciated by his own people was a thing unknown; but that the contrary was generally the case. And it is not difficult to see why it was the case.

The prophets were ordinary men before they were appointed to the prophetical office; sinful men, like the rest of the race; and known to their fellow-men in this capacity before they began to speak in the name of the Lord. The Spirit of God moved upon their hearts, brought them into hallowed relations with God, and fitted them for the work of making known His will; but their fellow-townsmen could not forget the long years during which they had been associating with them on terms of companionship, had been engaged with them in a multitude of pursuits, had been identified with them in all essential particulars. Looking upon the prophet they would call to remembrance this former fellowship, and would ask why this one should have been chosen for the office rather than any of them. Men are very reluctant to see one of their own number, not designated for it by themselves, chosen to be clothed with authority over them. They are ready to say to him, Physican, heal thyself: hast thou less need of healing than the rest of us? Thus Moses was rejected of the Israelites when he first offered himself to them as a deliverer; only after he had spent forty years in a foreign country, did they consent to receive him.

Our Lord was in Nazareth where he had been brought up. They that were listening to him in the synagogue had known him from early years; were well acquainted with Mary, his mother, with Joseph and with the other members of that humble household; they had known Jesus and Joseph as carpenters, had actually employed them to make this or that article of furniture, to execute this or that repair; had money dealings with them. Now men were talking about this Jesus as though he were some great prophet, more than a prophet, the Messiah even, Son of God, heaven knows what all; as though he had some extraordinary powers the like of which no man possessed, some divine wisdom casting into the shade all the wisdom of the most renowned Rabbis. It was enough to make a man go wild to hear of such pretensions. Has he dropped from the skies, this Jesus? Has he descended in a fiery chariot? Has he come from the ends of the earth? Is he a stranger? Who is this but Jesus, our townsman, the carpenter, brought up among us, perfectly well known to all of us Nazarenes? Before they begin to tell such wild tales why do not men come to us and learn what we are able to tell them? It would be strange indeed if he had miraculous powers and we knew nothing about it; if he had divine wisdom and we had not found out about it; if he had extraordinary virtues and we had not become acquainted with them. If he had any special call from heaven why did he never venture to speak about it to us? If he has authority from heaven to take up the mantle of the ancient prophets, why did he not tell us about it? Ah, we should have soon given him his answer. He did well to go away to the Jordan, among strangers, to hear voices from heaven. A very likely thing that the well-beloved Son of God should live to be thirty years of age doing the work of a carpenter in our town, mixing with us as one of us, and never giving us the least inkling of his amazing dignity!

But oh, ye excited Nazarenes, tell us if you can of anything done or spoken by Jesus, the Son of Mary, during all these years, inconsistent with the truth of God? Can you charge home upon him any instances of pride, covetousness, selfishness, malice, ambition, vindictiveness, meanness? While it is true that he may have offended your prejudices by disregarding some of the traditions which some of the Rabbis and Pharisees made so much of, and that he neglected a great deal that passes current with you as religion, can you point to a single instance in which he made light of the will of God revealed in the Scriptures? He was not perhaps a good neighbour in the sense of running with you to the excess of riot, going hand in hand with you in sports and pursuits that were not seemly; but can you mention any instance in which he omitted to succour the needy and the distressed, to sympathize with the poor and the afflicted? Did any of you ever persuade him to do what he believed to be wrong? Has he not, in a word, conducted himself with all meekness and holiness and purity and kindness and faithfulness?

Ah, there is reason to believe that the faithfulness of Jesus offended more than his humility propitiated. In one way or another, by his walk at all events, he had reproved the ungodliness and unrighteousness of his fellow-citizens; their anger had been elicited; they had censured him for his disregard of the claims of religion as set forth by the scribes and elders and Pharisees and as recognized by all; for presuming, he Jesus the carpenter, to be wiser than all the world. And now the Jesus whom they had thus censured and by whom they had been thus unpleasantly reproved, this same Jesus stands before them and asks them to receive him as an ambassador from heaven. Asks them to believe that the holy One of God has been living ever so many years among them, not only unknown but slighted and condemned. Away with him, away with him. Such a one is not fit to live.

So, rising up in their wrath, they attempted to drag him to a neighbouring precipice, that they might dash him to pieces. But he passed through the midst of them and went his way.

Notes from an Interleaved Bible.

Psalm cxix, 64. Taught by his statutes we see all things new and the world full of his mercy. The Christian should breathe mercy, drink it out of the atmosphere; should walk in divine love

The earth is full of his mercy; therefore we may confidently ask him to show us kindness by teaching his statutes, giving us the Spirit of truth.

65. His word vindicates his providence.

66. To have faith in God's commandments is to believe that they have regard to our happiness and that, by his grace, they may be kept. To have faith in Him is to choose his will before our own.

73. Thou hast fashioned me; complete thy work by giving me understanding.

74. What a happy vocation—to make glad the people of God. He that believeth, out of his belly should flow rivers of living water.

76. This prayer rightly follows on the previous acknowledgment.

81. Faint, yet pursuing. There is an instalment of salvation in the word.

84. How many are the days—of delayed fruition? Enough to give us the 176 verses of this Psalm. And our days are protracted till we do justice to the treasures of God's word.

85. As in the days of John Bunyan when it was criminal for men not 'in orders' to preach the word.

89. On earth the critics pull it to pieces.

92. By the law is meant the word, containing not only his requirements but his gracious proposals.

93. I will not forget thy precepts nor thou thy promises. Thou hast quickened me to hope; this hope maketh not ashamed at the end though it lead through many frightful desolations. Thou hast the words of eternal life.

94. Thine dearly purchased. David saved his father's sheep with hazard of his life. All mine are thine and thine are mine. To neglect the believer would be to set Christ at nought; for the value of Christ expresses the value of the believer.

97. All the day the law of God is expressed in loving acts and arrangements toward us and regarding us. The need is to see in everything the expression of that law of love.

98-100. A climax here: enemies, teachers, ancients. God has more to bestow than he ever has bestowed.

105. I take no step without the sanction of thy word. I go wherever thy word sends me.

106. Before all subscriptions to Confessions and Rubrics, is this irrevocable word of the Christian to adhere inflexibly to the Scriptures.

109. My life is constantly in danger.

112. When the heart is thus inclined, the greater victory has been won.

113. Gesenius says the Psalmist is expressing his hatred against skepticism. The 'vain thoughts' may stand, understanding by them all not in harmony with God's law

119. This earth is compared to a crucible; those who have true faith are the gold, the rest are dross.

122. God himself is urged to come forward as the security of his servant,—and not in vain.

123. Mine eyes fail through long waiting for thy salvation.

125. If any man will do his will, the same shall know of the doctrine.

127. The fact that others make void the law and consider it brass, is only an additional reason why I, who know it to be gold, should value it.

Correspondence.

To the Editor of the "Bombay Guardian."

SIR,—Your remarks on Inspiration in your last issue, I have read with much interest. They have suggested to me the idea of sending you the following from a scrap book, written nearly four years since. If you deem it worthy of insertion in the *Guardian*, I shall feel obliged, if you at the same time express your opinion regarding the views it contains. D. N.

17th May, 1869.

The subject of Inspiration has of late been much before my mind. In reference to it, I wish to make the following remarks:

1. I do not understand this subject. It is beyond my comprehension.

2. Nevertheless I believe in its possibility, probability, and even in its actual existence, as far as the Bible is concerned. If God choose to instil particular thoughts, views, doctrines into the mind of any man or class of men, I see nothing against His doing this. Again, if He wish to communicate the knowledge of things beyond the power of the human mind to discover, nothing is more likely than that He shall do this by a special communication, or in other words by inspiration. That there are views and doctrines, which the unassisted mind of man could not have brought to light, is a matter of certainty, ergo, the inference is unavoidable that they must have been given by the inspiration of God.

3. With regard to the inspiration of the Bible, the following is my opinion. I do not believe the whole Bible to be equally inspired, that is, I do not believe that every sentence and sentiment of it were instilled into the minds of its writers. I hold that the instilling of truths and views undiscoverable by the human mind without especial divine aid, is the true and proper inspiration. That such inspiration some of the prophets and apostles experienced is evident from the fact of their having uttered predictions and taught doctrines, which are matters of pure revelation. But it is only a portion of the Bible that contains statements of this character. The rest is composed of histories, biographies, devotional pieces, and ordinary views of religion and morality, which needed no special revelation. This part of the Bible I conceive to have been written under the control of the divine Spirit. The writers were simply under his influence to record facts and statements exactly as they were. In this sense I believe "All scripture is given by inspiration of God, and profitable for doctrine, for reproof, for corection, for instruction in righteousness."

4. I have not read much on the subject. What little I have read has not satisfied my mind. I believe that in the hands of theologians this important topic has suffered not a little. Their principal faults may be briefly stated as follows: (1) They are very lengthy in their discussion of it. (2) They are very philosophic and subtle in their views of it. (3) Their statements generally are painfully dogmatic and positive. (4) They are very uncharitable to those who differ from their particular views of the subject. (5) In order to grapple with its difficulties, they sometimes lose their ground, become puerile, childish and inconsistent.

5. On a subject so manifestly difficult, prayerfulness, humility and forbearance ought largely to be exercised.

Epitome of News.

SATURDAY, May 15, 1869.

—*Overland Mail, April 23rd*: "The Emperor of the French is making special preparations to commemorate the hundredth anniversary of the birth of Napoleon I.—Great anxiety prevails in Spain regarding the vacant throne. Senor Castelar has made considerable sensation by a speech in the Cortes on religious liberty.—The Spanish Cortes have decided for a free press and extended the right of holding public meetings and petitioning.—The Italian Chamber has cancelled the Act exempting men training for the priesthood from the conscription.—President Grant is taking active steps to bring back Virginia and Mississppi into the Union.—Mr. Basset, a negro, has been appointed United States Minister to Hayti.—The Queen and the Royal Family have left Windsor for Osborne.—The Earl of March has been returned to Parliament to represent West Sussex.—Sir J. Hope Grant recommends that the Volunteer Force should, when under arms, be under complete military control.—Large bodies of Woolwich artizans are emigrating to Canada.—A prosecution has been commenced against the manager of the English Joint-Stock Bank.—Sheward, the Norwich murderer, has been executed.—The Preston weavers' strike continues.—Amongst the deaths reported this week are the Earl of Fingall, Countess of Mornington, Lord Fairfax, Lady Farquhar, Sir H. Seymour Blane, Bart., Hon. W. C. Dobbs, Lieut.-Col. R. Cole, Dr. P. Roe, late Madras, Med. Service. J. Grant, late Madras Med. Service.—The Second reading of the Bill for legalizing marriage with a deceased wife's sister, has passed by a majority of 99.

"Senor Castelar, who has the reputation of being the most eloquent of living Spaniards, has stood forth as the champion of a free church. His speech on the first occasion was so powerful, that it received a special reply on the 12th from Canon Manterola, who vehemently affirmed that if Spain should throw herself into 'the unnatural arms of Free Worship,' the Spain of ancient glories would die, and the destroying angel would heap up, "in the dark tomb of forgetfulness,' the cold ashes of an apostate people who sacrificed their eternal to secure their temporal welfare.—It was in an impromptu reply to this speech, that Senor Castelar is said to have taken the whole country by storm. In the streets, clubs, congress, railway trains, and the press, nothing else, we read, is talked about, and its effect on the entire Cortes must have been astounding, according to the following description:

"'When he sat down he was instantly surrounded by the members of the Republican Left, who shook his hands and embraced him in the usual Spanish manner, amidst the most deafening applause from all sides of the House and from the galleries above. But this was not all. Several of the Ministers rose from the 'banco azul' and crossing the floor, went up to him, followed by almost the whole of the majority, and were equally demonstrative as the Republicans. They grasped and shook his hands till one would have thought the arms would drop out of their sockets—they embraced and hugged him, and many of them in their excitement kissed him! It was a never-to-be-forgotten scene'"

"April 19 the Young Men's Christian Association celebrated its twenty-fourth anniversary. The committee with gratitude recorded their conviction that the past year had been one of great religious usefulness. The Sunday afternoon Bible-classes had been numerously attended, and the class for those in houses of business had doubled its members. Social meetings had been held, at each of which more than 500, and sometimes as many as 700, had been gathered by the hospitality of the Association, and to receive from ministerial and other friends good counsel and sympathy. During the past year 153 members had been added to the general body of the Association in London, of whom 43 were admitted, and are now working, in the central districts."

—The Viceroy of Egypt intends shortly to visit England.

—Mons. A. Chevalier, the distinguished aeronaut (says a New York paper) who lately arrived in that city for the purpose of making a balloon voyage to Europe, has leased Landman's Park, Sixty-seventh-Street, and Third-avenue, where he will make several ascents during the next two months, prior to his final departure on his great transatlantic voyage, which will be on July 31.

—The *Daily News* remarks that the title of the Sovereign—that is to say, of the Parliament—to govern a Church is derived from the fact of its being established. Let the privilege cease, and the right of control vanishes. It will be no more the business or within the province of the Crown to govern the Free Protestant Church of Ireland than it is to regulate the Wesleyan Conference or the General Assembly. If the Irish Church desires to be governed by Parliament instead of by itself, it does not follow that Parliament is to undertake the trouble of governing it even at its own request. That great engine is not lightly to be called on to do the work of this or that religious denomination.

—One of the young lions in the People's Park, Madras, having had his tail mauled by a tiger, it was found necessary to amputate the tail. The lion was placed under chloroform and the operation successfully performed by Dr. Miller.

MONDAY,—May 17.

—*Times*: "Before their departure (from the Hotel at Suez) Her Royal Highness observed in the corridor of the hotel a lady dressed in mourning, and, on hearing that she was the widow of a Colonel of Engineers who had died there two days before on his arrival from India, the Princess made her way to her, and expressed her sympathy with a grace and sweetness inexpressibly touching."

—*Englishman*: "On Monday evening between seven and eight o'clock a Mahomedan khalassi, an up country man, ran *amok* in a narrow lane, and before he was arrested had cut down no less than eleven persons, four men, three women, and four children. The man Sahawut Ally it appears was very jealous, and not without cause, of his wife. He assigns her misconduct as the cause of the fury which possessed him, and finding he could get no redress for his grievances from the Howrah authorities, he appears to have deter-

mined to revenge himself upon mankind in general." Two of the victims died.

—*Times*; Rome: "Not only all Rome, but all the inhabitants of the Roman States thronged down to St. Peter's to offer the homage of their respect to the Pontiff. It was not an assemblage merely of fine ladies and gentleman who had come in dashing equipages to gaze upon a spectacle, but of all classes, and especially of the peasants in the varied and pretty costumes, of Albano and Frascati, of Genzano and Nettuno, and a host of other places. What a scene it was for an artist! Seven bands played in harmony, and a hymn of congratulation, composed expressly for the occasion by Gounod, the author of *Faust*, was sung. First it was sung in a piano tone, then forte, with a band accompaniment, and lastly it was taken up and repeated by a mass of voices, thus growing and swelling upon the ear in a most delicious and effective style. On the conclusion of the hymn the Pope appeared at one of the side windows and gave his benediction to a large mass of persons. The tops of the Colonnades were crowded, so were the windows of the distant houses, and not merely the Piazza, but the streets leading into it were choked. May I say there were 40,000 people present? I really think so, and a most imposing sight it was. There were some acclamations near the church, but for such a mass faint and few, and then they all gallopped and bustled off to see the Girandola on San Pietro, in Montovio."

—Galle telegram: News from Japan. The last political news is confirmed. Satsuma has received investiture as Governor of his province. The Tokugawa exiles are still at Hakodadi The Yesso confederation have lost many war vessels, the total fighting force of the confederation numbers but three thousand men with ex French officers. In the service they have made disposition for the defence of Hakodadi.

—The fifteenth annual meeting of the Beni-Israel Benevolent Society was held on the 6th instant in the rooms of the Hebrew School, Mandvi, on which occasion the Rev. Mr. Weatherhead, of the C.M.S. occupied the chair. Rs. 15,000 are wanted for an asylum for the poor. Surely there is wealth enough among the Jews of Bombay to supply this ten times over. Can we suppose that they neglect the poor and needy of their own persuasion while they give so many lacs for beautiful hospitals and institutes?

—*Hindu Reformer*: "An almost perfect isolation has come to exist between Parsis and Hindus, and Hindus are split up into small cliques. Each man is attending to his own personal advancement, and general interests are almost neglected. The Students' Society still exists in name, but no students attend its meetings. The new University graduates have kept aloof from all public movements.

—The Mahars and Mangs, in the Barsee and Sholapoor Districts, are suffering very much for want of drinking water.

—*Bombay Gazette*; London: "A public meeting in aid of Christian missions in Egypt was held in that historic gathering-place of the religious world yesterday, the Maharajah Dhuleep Singh in the chair. His Highness made a speech, in which the phraseology of that Evangelical form of Protestantism which was once identified with the 'Clapham sect,' as it was termed—the 'sect' of Wilberforce, Simeon, Wilson, Bickersteth, and others—was very prominent. It was about nineteen years ago, he said, since he, a heathen, had been brought by God's grace out of darkness to the knowledge of their Saviour, Jesus Christ. Since his conversion, each year he had seen more and more the inestimable value of God's gift to sinners. He most earnestly prayed that the souls of others might be delivered from such a state of bondage as that in which he once was. I have no reason to doubt the Maharajah's perfect sincerity, but I should have thought more of him, had he quoted less glibly the stereotyped expressions of a particular school. However, it is unnecessary to say that language so redolent of the 'genius loci' took amazingly. The pit—I beg pardon—the hall 'rose at him,' and henceforth he will be more popular than ever."

The phraseology used by the Maharajah is that of the Bible. This is the unpardonable offence. At the above meeting the Rev. Dr. Lansing said that after having studied on the ground for eighteen years the problems of the East, he was convinced that the only hope of Turkey, as of the world, was the Christian religion, and the only practicable solution of the Eastern question was involved in the success of Protestant missions To any one who would enter the little mission chapel at Cairo on a Sacramental Sabbath, a strange but most beautiful spectacle they would see—Abyssinians and Copts, Armenians and Saracens, Greeks and Mohammedans, Englishmen and Americans, passing from hand to hand one bread, and pledging themselves to loyalty to King Jesus and love to one another in the same cup. Those who were conversant with the history of modern missions in Turkey needed not to be told that this scene was far from being an unfrequent one in all parts of the Turkish empire, and what was desired was that it might become universal.

Lord Lawrence, who was received with repeated bursts of applause, said he thanked them for their kind reception, but he did not come there to show himself. He came to countenance the great object they had in view, to show his good feeling towards missions in general, and to support an object which his old friend the Maharajah Dhuleep Singh had greatly at heart. (Cheers.) Recently he had passed a few days in Egypt, and he could not conceive that any man with any soul or aspiration or feeling concerning what Egypt was in ancient days could help thinking it next to the Holy Land in interest. When they reflected upon the degraded condition of the people they could not help thinking of how much might be done to revive their character by the introduction of Christianity. His principal purpose, however, was to propose a vote of thanks to the Maharajah Dhuleep Singh, whom he had known now for twenty-four years. When first he saw him the Maharajah was a beautiful and graceful child. Shortly afterwards he came under English influences, and Government wisely and kindly selected for him an able, enlightened, and Christian guardian. Since then the Maharajah had become the educated Christian gentleman they saw before them.

—The *Friend of India* has an article on the recent division in the Kole Mission. Of Mr. Ansorge it says "It is impossible to write of this person's conduct in India, as described in his own published statements and letters, in the language which it would call forth were the case that of a mercantile or official dispute, for instance. We have perused his statements with a feeling of indignation, not merely that so honourable a body as the Curatorium at Berlin should have entrusted such a man with so delicate a duty, but that they should have given him a power resulting in the irrevocable injury to the Koles which all are bewailing. Mr. Ansorge seems to us to combine some of the most eminent qualities of the Jesuit and the Grand Inquisitor. The disappointed missionary of 1846, clothed with all the arbitrary power of a priest and exercising that power with an offensive tyranny which, we trust, is not common in the Lutheran Church, becomes the accuser of brethren who have done the greatest missionary work in India in these days, taunts them as liars, hints that they are thieves, lectures them like schoolboys and ends by driving them out of the Mission which they alone have created. Men who were so abandoned by their own Committee that Bishop Cotton had to tell that Committee its duty, men who lived with the simplicity of anchorites, who laboured at one time with their hands, who at another had not the bare necessaries of life—are accused of self-seeking and swindling, in plain English, by a former associate who showed his hatred towards them from the first hour that he landed in the country with the plenary powers of an impartial judge. At a conference held to investigate these charges, two Calcutta merchants, one of them a German, completely disposed of the slanders, and in doing so revealed at once the baseness of the accusations and the self-denying simplicity of the men against whom they were brought. These merchants declare that Mr. Ansorge adopted a course calculated 'to outrage the feelings of every gentleman in India.' We give Mr. Ansorge's own words, and he professes to be a Christian:—

"'I have seen that Fred. Batsch does not deal in love with the younger brethren, although they stand in many respects so much above him. Notwithstanding my being Commissioner of the Berlin Committee, he tries to ignore me, although outwardly he is friendly; he has done things unworthy of a child of God.

"'I regret to say I find in Batsch and Herzog the faithfulness of the unjust steward; what appeared as faithfulness * * * has no weight with me, the old and experienced missionary.

"'The dear brother, Fr. Batsch, shall be Chairman of the Committee, but not Pope of Chota Nagpore. I feel convinced if you had my mission experience, and if you saw matters on the spot, you would entirely coincide with me. You also cannot call white what is black.

"'Dr. Brandis thinks that he understands the affairs of the Mission better than I do. However it is my comfort that the gentlemen of the Berlin Curatorium have full confidence in me, and that I through God's Spirit, know this, that my Emmanuel—my Jesus—stands at my side.'

"And this is the man of whom the Commissioner, in common with every resident and visitor from Calcutta, declares that it is to Mr. Batsch, 'to his untiring zeal, his devotion to the cause, his ability, noble character, and intimate knowledge of the languages and ways of the natives, that this success is mainly due. Mr. Batsch is known to almost every man in Chota Nagpore, and by every man that I ever heard speak of him, Hindoo, Mahomedan, Kole, or Christian, he is looked up to with respect for his piety, ability, amiability, and unaffected simplicity of character.' Never out of the Romish Church have we seen priestcraft in a more odious form than that presented by Mr. Ansorge. And we say this though we have more sympathy with the younger missionaries in the action which they recently took in bringing the oppression of the Kole cultivators to light, than with Mr. Batsch and Colonel Dalton who tried to stifle the discussion of that oppression in public. That discussion has now resulted in an act which promises to do justice to the Koles.

"Mr. Batsch and six of his brethren withdrew from the Mission, and the Berlin Curatorium have now made reconciliation impossible by approving of the proceedings of their agent, Mr. Ansorge. Should the outraged seceders not have retired from the various stations rather than perpetuate schism in the church? Our readers may reply for themselves. If Mr. Batsch and his colleagues had only their character to vindicate, they would have been bound to retire to other stations, for not only is their character of less importance than the good of 'Christ's body which is the church,' but every one who knows the facts has justified them, and sympathises with them. But the majority of the Christian converts are said to cling to them, and it is not for us to measure their duty in that case. We should have preferred, since they would not go to new stations, to see the Bishop of Calcutta wait, instead of hastily stereotyping schism by renewed ordination according to Anglican forms. His Lordship's reasons for this premature action, as given elsewhere, do not seem to us to be marked so much by sound judgment as by goodness of heart and sectarian zeal. He should have again appealed to the Berlin Committee as his predecessor did, and he might have supported the seceders meanwhile as the Church Missionary Society did in a previous crisis. But the deed is done, and we can only hope that further scandal and injury to the church may be prevented."

—*Friend of India*: "The oath of allegiance, if we may use the expression, which the Morshed administers upon his Mooreed or disciple, before admitting him to the order to which he belongs or pretends to belong, runs thus—'Repent! Repent for all sins! God forgive all my sins! I, son of ——, do hereby solemnly declare that I shall, to the best of my ability, carry out the commandments of God, as revealed through His True Prophet Mahomed, and remain a faithful servant of my Morshed Mowlovee ——, disciple of Mowlovee ——, and of *none else*, on the distinct understanding of my remaining faithful to him and his acting as mediator between myself and the True Prophet on the day of judgment.' Mark the words in italics, and also take into consideration the threatening way in which the Morshed keeps them from becoming adherents to any other Morshed—'God would punish them, as if they had been guilty of adultery.'"

TUESDAY,—May 18.

—*Indu-Prakash*: "The *Bombay Guardian* has done well in directing the public attention to the loss of human life that arises from leaving wells uncovered. In Bombay there are various tanks and wells which in their present state are likely to do much harm to the public. In the Mofussil though there is some provision in the Criminal Procedure Code Section 308 to this effect, there are many wells that periodically deprive several families of some of its members. There cannot be any doubt that ordinary caution and attention

and a small outlay of money would save many lives."

—*Indian Mirror* : "Our Brahmo readers will heartily rejoice to learn that last Tuesday evening a most cheering telegram was received from Mangalore, announcing the intention of upwards of five thousand natives of that place to embrace Brahmoism, and inviting our Missionaries to go and afford them the needful assistance in the matter. We presume some peculiar social and religious struggles have been going on for some time past amongst that community, which may account for their intended conversion *en masse*. What these are we cannot determine until further particulars reach us. In the meantime we reproduce below *verbatim* the glad tidings and thank the merciful God for quickening the hearts of so many of our countrymen hitherto living in darkness in a distant and obscure part of the country, and bringing them by His Holy Spirit unto the knowledge of the Truth. May our brethren find peace in the Lord!

'Baboo Keshab Chander Sen,
President, Brahmo Samaj.

'Myself and above five thousand members of my class are anxious to embrace Brahmoism, for we are Shudras and the enlightened Hindus such as Brahmins do *not* admit us in their society and in consequence we are left to live and die without learning and religion. Will you come down to this place or send your missionaries for our assistance. We will bear all costs that may be incurred by you for this purpose.'"

—*Times of India* : "The snort of the iron horse has now been heard at Gooty—forty-eight miles from Bellary, on the North-West line of railway in Madras."

—The change which is made during the prevalence of the south-west monsoon, on the day of departure of the Overland Mail Steamers from Bombay, will commence from Tuesday next, when the *Baroda* will leave for Suez at the usual hour—subsequent mails leaving every Tuesday up to the end of September.

—A paper on Serpent Worship was read at the local Asiatic Society's meeting by Mr. Rao Saheb Vishwanath Mandlik. A sketch is given by *Native Opinion* : "The *Naga-punchami* is a most popular Hindoo festival. It takes place on the fifth day of the bright half of the lunar month of Shrawan (corresponding with August and September of the Christian year.) The ceremony is performed chiefly by the ladies of the household drawing pictures of serpents on doors and walls of the house and worshipping them with flowers, *chandan*, been, &c. In the evening they collect together and recite various legends more or less inculcating the propitiation of the serpent deity by the observance of the *Naga-punchami* festival. Some of the popular legends so common in Maharastra and Gujarat were given. The author next proceeded to give the Pauranic account of the worship, and pointed out its connection with the worship of the *lingam* the symbol of the Mahadeva or Shiva, one of the gods of the Hindoo Triad. It was also shown that the present idolatrous form of the serpent-worship belonged to the past Vedic period. Texts were quoted from the *Rigveda*, the *Yajur-veda*, and the *Aiteraya-Brahman* where the earth was described as the *sarparajni* (or 'the Queen of moving spirits') indicating a conception of *Nagas* and *Sarpas* totally different from that which began to be entertained in later times"

—*Indian Public Opinion* : "The jageer allowed to the eldest son of the Maharajah of Jodhpore by the Marwar durbar, produces a revenue of one lac of rupees per annum. He is in no way to interfere with the affairs of the State and is to remain on his jageer during the Maharajah's life time."

—*Central India Times* : "From accounts given us by people who have recently arrived from Raipore, we learn that the deepest distress still prevails in the Chutteesgurh division, and more especially in and about Raipore itself."

—A fisherman, while fishing in the sea near Madras, was bitten by a venomous serpent, and died the next day.

WEDNESDAY,—May 19.

—*Times of India* : "The increase in this country of the consumption of English manufactured goods, whilst benefitting largely many classes of the community, has borne heavily on some of the native trades. Weaving has suffered immensely, and is now threatened with total extinction. In some villages in Bhownuggur territory the failure of the weaving trade has been complete, and consequently the distress among the weavers has been great. The Prime Minister has taken steps to relieve the sufferers, by employing them on the roads and otherwise."

—*Englishman* : "We are glad that a verdict of acquittal has put an end to the Doveton College scandal. The case broke down, because it was utterly impossible to believe the boys who gave evidence. As we take the verdict, the Jury did not acquit the masters of having flogged the boys. That must be an accepted fact, but they placed on record by their verdict the utter impossibility of arriving at the truth. The boys had been flogged, no one will deny that, but to what extent, or how often no one could tell from the evidence adduced. The masters had found themselves in a very trying and difficult position, they had been assailed in the most gross and offensive manner by anonymous writers amongst the pupils, and had been called on to deal with a piece of deliberate and wilful mischief. With certain evidence before them they had brought the crime home to a number of boys, which number undoubtedly contained the real culprits: but here they were baffled by a display of a most remarkable capacity for lying on the part of the accused. They found themselves fighting with falsehood of the most purposeless and aggravating character. The boys gave themselves over helplessly to the spirit of lying, and confessed or withdrew their confessions, not so much apparently to deceive the masters, as to annoy them. We come now to the position held by the boys. If we take the letters put in, we can only conclude that the imagination of these youths has been debauched to an extent which seems scarcely credible. It seems scarcely possible that boys of 13 or 15 should be the authors of letters so foul, that the presiding Judge hesitated to place them before the Jury."

—*Bombay Gazette* ; Paris : "A new instrument, something after the fashion of a piano, called the *Typophone*, invented by Messrs. Victor and Mussel, is attracting considerable attention here. It consists of keys like those of the piano, which, struck, move a series of hammers that strike directly upon a set of metal tongues that give out musical sounds as does the tuning-fork. There being no strings, nor any mechanism susceptible of getting out of order, the new instrument cannot get out of tune; but always and under all circumstances, gives out the same sounds. Hence its name of 'Type Sound.' Its employment in orchestral music adds great richness and sonority to the mass of sound."

—*Madras Athenæum* : "Last week an East Indian at Vellore reported that he had overheard a conversation in the bazaar between two Mussulmen from which he gathered that a rising was contemplated. The result of the first enquiry has not been communicated to us with great accuracy. But, as far as we can learn, meetings had been held at a mosque where sedition had been preached by a Wahabee. The Joint Magistrate and the Deputy Inspector General of Police are now at Vellore prosecuting full enquiry."

—*Deccan Herald* : "We regret to state that a fatal accident happened to one of the guards of the G. I. P. Railway, named William Parnell, at the Khandalla station, on the evening of Monday last. It appears that as the afternoon mail train from Bombay, of which deceased was guard, started from the station, he, in leaping on to one of the incline brakes, slipped his footing and fell between the platform and the train—three incline brakes passing over him, by which he was literally cut to pieces. The poor fellow's body was brought to Poona where it was buried yesterday morning."

—The Marine Court decision in the matter of the *Atalanta*, which sank just after leaving the harbour a month ago: "The loss of the ship appears to us to have been caused by defective bolt holes in her bottom and by the water coming freely through two old hawse-pipes planked over, but not properly secured. We are further of opinion that there was, in the circumstances in which they were placed, a manifest want of regard for life on the part of Mr. Green and Mr. Page in not doing more than they are shown to have done with the view of saving the lives of the women, children, and others who were lost when the *Atalanta* foundered.

"A universal rule recognized by Englishmen commanding ships, is that they should be the last to quit charge when in distress; but in this case it appears in evidence that the commander left his vessel knowing that women and children were still on board; and these, we are convinced, might have been saved had he and his officers exercised the most ordinary efforts for their preservation."

—The *Surah Sands*, it is considered, was lost through the want of correct chronometers.

—The *Macedonian*, a Baptist Journal, American, says: "In Middle, and Southern Russia there is much encouragement. Meetings are crowded, and some striking cases of conversion are reported. The Word of God is preached, especially in Kurland, without molestation, and baptism is administered at noonday, in the presence of hundreds of spectators. Proclamation has been made that none who wish to do good, and particularly the Germans, shall be disturbed. At a recent religious festival, many brethern came together from different colonies, some from a distance of nearly a hundred English miles. One was also present from Turkey. The pentecostal feast was like a repetition of that in Jerusalem. The Spirit came like a mighty rushing wind. From Tiflis, in Caucasia, it is reported that seven have been baptized. Mr. Ondra, in Middle Russia, reports that during the last quarter he baptized 56 believers. Seven were baptized in a locality immediately between a Catholic and a Russian church."

—*Missionary Herald* ; Aleppo : "Aleppo has progressed in civilization very much since I was first here, in 1854. All the stations of this mission are now connected with this city by telegraph, while it is connected with Constantinople and other European cities. A line from here to Killis, Aintab, and Marash has just been constructed. We have French and Russian, as well as Turkish posts. A semi-weekly paper, called the '*Frat*' (Euphrates), is printed here, in three languages—Arabic, Armeno-Turkish, and Arabo-Turkish. The streets are being repaved, and widened in some places, and street-lamps are being put up. A carriage-road from here to the sea-port, Alexandretta, is to be rapidly built."

FRIDAY,—May, 21.

—A man named Finlayson, at Calcutta, has died of wounds in the head said to have been caused by a cup which his wife threw at him.

—*Times of India* : "A gang of eleven coolies who had been working on the Madras Railway went into an excavation, for the purpose of getting an afternoon nap. On one side of the excavation, there was an overhanging portion of earth, which suddenly falling in, buried the whole party. It was midday when the disaster happened, but it was not until ten o'clock at night that the men could be disentombed, and of the eleven, only two then remained alive."

—The *Poona Observer* hears that an officer of the 108th, at Belgaum, was shot by his own shikari, in an encounter with a bear, and is lying in a critical condition.

—Deaths last week, 420. By Small-pox, 82.

—*Indian Church News* : "We learn from the Roman Catholic papers that not only has the Revd. E. Ffoulkes' pamphlet been placed in the Index, an honour it enjoys in common with the Eirenicon, but that also, the Revd. author has been offered his option of unconditionally recanting, or of being excommunicated! What will Mr. Ffoulkes do now? Rome certainly is not showing the wisdom of the serpent in this case. All 'Non-Catholics' will at once naturally assume that, she has no defence to offer to Mr. Ffoulkes' charges. And what will educated R. C. laymen think? Here is a man who gave up a certain income, and an influential position for the sake of Rome, he has given many years to the study of the question, and now he is to be quietly excommunicated because he honestly says that Rome is not all she professes to be, though the ultramontanes are unable to answer his arguments!"

—A correspondent of the above shows, by the way in which he speaks of the Chota Nagpore Christians what it is to be a 'Catholic': "It cannot but be a subject of pleasure to know, that so large a number of poor Native Christians have been rescued from heresy, as has been the case in this Mission. It is pleasing to think, that so many well meaning people have at last been made partakers of at least two Sacraments of the Church, which they could never have received in their former sect."

—*Overland Mail, April* 30 : We are informed that the Kirwee Prize Question is to be argued by Counsel before the Lords of the Treasury on May 10.—An insurrection has broken out in Guayaquil, South America, and is reported to have been suppressed after a loss of three hundred lives.—A conspiracy discovered at Milan is said to be confined to the Mazzinian party. Several arrests have been made.—The Hungarian Diet has been opened by a speech from the Emperor

Francis Joseph in person.—A protest is published from the ex-King of Hanover, addressed to the Sovereigns of Europe, against the sequestration of his dominions.—Amongst the deaths recorded this week are—Major-General P. Barry, R. E.; Major Cane; Captain J. G. Philipps, R N.; Captain R. A. Dalzell; Mr. H. B. Baring; F. H. Cooper, C.B., Bengal Civil Service; J. Warden, late Bombay Civil Service.

Ireland is still the scene of unhappy outrages. The murder of Mr. Bradshaw, a justice of the peace in Tipperary, was reported at the beginning of the week, and caused unusual excitement. This is the ninth murder in that district since last autumn, and is followed by a barbarous murder committed on Wednesday at a place called Greggan, Athlone. The victim in this instance is Captain Rowland Tarleton. There has been a Fenian demonstration this week at Cork in honour of two released Fenian prisoners who have sailed for New York. The Mayor is reported to have made several outrageous statements at a public supper given to these men, Warren and Costello; and even to have coupled with allusions to the young Prince now in Ireland, praise of the noble spirit of O'Farrell, the Irishman who fired at the Duke of Edinburgh in Australia. A collision between Protestants and Roman Catholics took place at Londonderry at midnight after the arrival of the Prince. Two men were shot dead and several were wounded. This is somewhat alarming news.—The new market in Columbia Square, built by Miss Coutts, was opened on April 27 with befitting ceremony. The day was kept as a holiday in the neighbourhood.—A dastardly attempt was made on the night of April 18 to upset the special train by which the King of Italy was travelling to Naples, but fortunately it was thwarted by the vigilance of one of the men employed on the line.—The total amount of the gifts presented to the Pope on the occasion of the fiftieth anniversary of his entering the priesthood is estimated at twenty millions of francs.—It was stated the other day in the Italian Senate that a through train between Susa and Brindisi will be established next month, but that no arrangements will be made for forwarding the Indian mails by the line until the completion of the Mont Cenis tunnel.—Col. J.A. Ballard, C.B., of the Royal Engineers, Mintmaster at Bombay, has received the honorary degree of LL.D, from the University of Edinburgh. Col. Ballard was one of the "heroes of Silistria." Mr. David Young, M.B., C.M., of Malabar Hill, Bombay, has received the degree of M.D. from the University of Aberdeen.

— *Overland News*: "Her Majesty has received a visit at Osborne from His Highness the Nazim of Bengal and his sons. They were met at Portsmouth by the Duke of Argyll, and escorted by him to Osborne. The Nawab is now in London.—A legal opinion has been published upon the question whether the Bishop of Natal can be brought to trial for his alleged heretical doctrines. The counsel appealed to were the Solicitor-General, Sir Roundell Palmer, and Dr. Deane, and the question submitted to them was the following:—'Assuming that the present Bishop of Natal has been guilty of an ecclesiastical offence, what steps can be taken to bring him to trial, and before what tribunal?" After citing various authorities, counsel arrive at the opinion that no means at present exist for trying before any tribunal competent to decide the question whether or no Dr. Colenso has advocated doctrinal opinions not in accordance with the doctrines held by the Church of England; and, assuming the present Bishop of Natal to have been guilty of an ecclesiastical offence, no steps can be taken to bring him, as such bishop, before any tribunal.'"

"The Madrid correspondent of the *Indépendance* relates the following case of forced imprisonment in a convent, which he says has excited the indignation of the entire population of Madrid: 'In the most remote part of a nunnery situated in Hortaleza Street there is a cell little more than a yard square, into which air and light were admitted by a small opening in the top of the wall. The Civil Governor of Madrid received an anonymous letter informing him that a human being was confined in this hole, and on proceeding to the place he found a young woman, aged about twenty-eight, who had been for several years shut up in this horrible den. She belongs to a respectable family in South America. When she came to Madrid she was young and beautiful, but her husband, suspecting her of unfaithfulness, sought the almoner of the convent, and it was agreed between them that the wife should be shut up in one of the cells. For five years he has acted in this capacity to the satisfaction of the husband. More will be heard of this case, which is now in the hands of justice.'"

"The *Moniteur* announces that on Sunday last, April 25, the Emperor Napoleon gave a private audience to Lord Richard Grosvenor as the promoter of a proposed submarine tunnel between Calais and Dover. The *Moniteur* does not pretend to state what passed at this interview, but it believes that His Majesty considers the tunnel scheme to be beset by difficulties; while, on the other hand, he thinks highly of the bridge over the Channel projected by M. Boutet. He even suggested, on seeing the model of the bridge, that the number of piles on which it is to be supported should be doubled; and this can be done, it is understood, without interfering with the navigation."

THE SPIRIT OF CHRIST.

(*From the Indian Mirror.*)

There is an infinite diversity of opinion among Brahmos respecting Jesus of Nazareth, ranging from intense hatred on the one hand to profound reverence and personal attachment on the other. Many there are, especially among the old Brahmos, who look upon him with almost the same spirit of sectarian antipathy and abhorrence as Hindus, and even go the length of calling him an impostor. Such ideas are happily dying out. The vast majority of our brethren of the progressive school cherish respect and gratitude towards Christ and some even accept him as a guide and master. We have no desire to enter into a theological controversy on this subject, but we think it necessary to say a few words with a view to point out our peculiar spiritual relations to Christ that he may be unto us not a source of wranglings and disputes, but of life, strength and righteousness. We theists must take it to be foreign to our purpose to canvass the thousand theories which have been propounded about him and his creed; but surely it is our interest and duty to receive from him that practical moral influence which he is appointed in God's economy to exercise on our souls, to love him and revere him and follows his teachings and example. We must remember that there is a bodily Christ and a spiritual Christ, a local Christ and a universal Christ, a dead Christ and a living Christ. Orthodox Christians may deal with the former and seek revelation and salvation in the visible and tangible incidents of the Christ that was. But our business is with the spiritual, universal and living Christ What shall we do with the *body*? We want the *spirit*. Not the son of man but the Son of God in Christ is needful for our salvation. In the purely human Christ we can hardly feel any interest; but the divine elements of his character come home to every "man's bosom and business," and are of the highest importance to our redemption as the eternal and universal principles of character. By Christ we mean not the person bearing that name, not his form and flesh, but the spirit he embodied—the spirit of faith, love, righteousness and sacrifice of which he was unquestionably a noble impersonation. We always attach to him this significance; we look upon him in this light; we try to imitate and follow him as such; he does not come to us as God, the Father, Ruler and Saviour, in human form; he is not an advocate or intercessor striving to appease an angry deity; he does not present himself to us as an external fact to be believed on historical testimony; nor is he a mere good man who lived a pious life and died a noble death. Christ stands before us always as an incarnation of faith and loyalty to God—an example of self-sacrificing devotion to truth; he is to be accepted in spirit and converted into an internal fact of our life; he is to live in us perpetually as the spirit of godliness. We do not care to 'believe' in the outward and dead Nazarene, or make a declaration of such belief in orthodox style. But we do care to assimilate the spirit of Christ to our souls. We must eat the flesh and drink the blood of the spiritual Christ, and thus incorporate the principles of faith and sacrifice, love and godliness which he embodied into our spiritual constitution. Thus the spirit of Christ shall constantly abide in us as the living Christ; thus instead of adoring him or praying to him, we shall ever strive to enter into deeper communion with his spirit, and to advance nearer and nearer to the Infinite Father with the spirit of that holy Brother's faith and love growing within us.

TELEGRAPHIC NEWS.

London, May 12th.—Mr. Candlish in the House of Commons last night announced that he would bring forward a motion for the appointment of a Commission to enquire into the expenses of the Abyssinian Expedition.—General Edward Wetherall and Sir Wentworth Dilke are dead.—In a speech made at the Agricultural Exhibition at Chartres, the Emperor asked honest men of all parties to support the Government in its liberal policy, and to oppose by resistance subversive passions.

13th.—The new Italian Cabinet has been constituted as follows.—General Menabrea, President and Minister for Foreign Affairs.—Signor Ferrari, Minister of Interior,—Signor Mipbetti, Minister of Agriculture,—Signor Mardini, Minister of Public Works,—Signor Bargoni, Minister of Instruction.—The other Ministers retain their portfolios.—Disturbances have taken place at the Electoral Meeting in Paris. M Olivier addressed the meeting. The Police restored order, which is elsewhere undisturbed.—A sanguinary collision has taken place in the streets of Teheran between the two rival sects. Troops were called out to suppress the disturbance, in which 300 people were killed and wounded, and 500 arrested.

14th.—The Bombay mail of the 1st instant reached Suez to-day.—The House of Lords last night, upon the report of the Government of India Bill, adopted an amendment of the Marquis of Salisbury, vesting the appointment of members of the Council of India in the Crown.—The Duke of Argyll opposed, and Lord Lawrence strongly supported the amendment.—Another amendment of the Marquis of Salisbury defining the financial control was rejected.—Earl Russell initiated a debate on the state of Ireland; Lord Derby followed, but Lord Granville declined to disclose any information.

15th.—Further electoral disturbances have taken place in Paris.—The Commission for the settlement of the Franco-Belgian question has been appointed.—The Spanish Cortes have rejected the proposals for the establishment of a Republic by large majorities—The deaths of Major James Metcalfe and of General John Christie are announced.

18th.—A long letter from Consul Cameron has appeared in the London papers, vindicating his conduct in Abyssinia.—The Viceroy of Egypt has left Alexandria on a visit to the Principal European Capitals.—The *Behar*, with the outward Indian mails, left Suez for Bombay on the 6th instant at 10 A. M., (8 hours before contract time) —The Bombay mails of the 24th ult. were delivered in London yesterday.—The session of the Austrian Reichsrath was brought to a close on the 15th inst. The Emperor in a speech on the occasion, said that the relations of Austria with foreign Powers were of a friendly character, that the new laws, and the proper defence of the country would be guarantees for the maintenance of peace, that he hoped the finances would soon improve, and that the new constitution would unite all nationalities common to the country.—The Spanish Cortes have rejected an amendment requiring that the sovereign should be a born Spaniard, and that the election of the King should be made by a plebiscitum.—The Budget has been published. It states that the expenditure of the year amounted to 29,787 million reals, being a deficit of 800 millions.—Further electoral disturbances have taken place in Paris, but in consequence of a notice from the Prefect of Police, tranquility has been restored.—The meetings were brought to a close to-night (18th), and the proceedings passed off quite quietly.

—*Washington, 17th.*—Mr. John Lothrop Mothey, the new Minister at the Court of St. James' leaves for England to-morrow. He is instructed that in the event of the British Government re-opening the *Alabama* question, he is to insist upon the moral responsibility of that Government for the neutrality proclamation being submitted to arbitration. Mr. Motley is not, however, to take the initiative in the negotiation.

—*New York, 14th.*—Connecticut has ratified the 15th Constitutional Amendment.

Miscellany.

—*Church Missionary Intelligencer*: "A heavy but we trust only temporary loss has been sustained in the Punjab by the departure, on sick leave, of Mr. W. B. Harington, who has for

Digitized from Received assistance from Government of Maharashtra on 28 February, 2020

some time past held the post of Executive Engineer at Umritsur. The Government possesses few smarter and more intelligent public officers, and certainly none more conscientiously faithful and prompt in the discharge of duty. Some very important work fell to him in Umritsur in connection with sanitary and other improvements, and the efficiency he showed in carrying it on, elicited the publicly-expressed approval of the English community in that Station. This faithfulness in the discharge of the duties of his station adds weight to the much higher character Mr. Harington has obtained, as an earnest, consistent follower of his Master Christ, an indefatigable labourer in His vineyard, and a bold, dauntless defender of His truth. Wherever Mr. Harington has been stationed during the 10 or 12 years he has been in India, he has been a real and strong support to everything good; and his name was always a rallying point to those to whom God's statutes were songs in the house of their Indian pilgrimage. Many of all classes have the deepest reason to be thankful for his society. He endeavoured to do good to all; but the labours of his which were best known and most valued, and which have probably left the most lasting impression have been those amongst the British troops. The Commander-in-Chief has acknowledged them. It would be difficult to measure the amount of good which God has made him the instrument of doing amongst this class. His name will be long and gratefully remembered in many of Her Majesty's regiments; and not a few who are now living holy, happy lives, and exercising a most beneficial influence among their comrades owe to him, under the Blessed Spirit, their first saving impressions of truth. Few have been better qualified to deal with this class of men, not very easy to reach, but very affectionate when won, than Mr. Harington. He has a real love and sympathy for them, and unites kindness and firmness of manner and conduct, in a way which rapidly gives him an influence, which his persistency and determination, mixed with no little skill and tact, enables himself to maintain and increase. He is a sincere and attached member of the Church of England; and has always worked harmoniously with the Chaplain of the station, to whom he has proved a valuable support. Besides his personal efforts, he has greatly promoted two very important measures—the appointment of Scripture Readers, and the erection of Bible Class and Religious Reading Rooms. A building of this kind now exists at Mooltan, which is at once a monument of his architectural taste and his Christian philanthropy. The Punjab Army Scripture Readers' Society established at the suggestion of Major Conran, now retired, and aided by the exertions of an excellent and popular Artillery Officer, Lieutenant Clark, owes very much to Mr. Harington, who was its Secretary up to the time of his leaving. His last labour has been to bring out a report of its proceedings since its commencement, which not only deserves notice for the interesting nature of its contents, but for its neat and compact shape and size, and the very orderly arrangement of its facts and details. In addition to these labours, he was the efficient Secretary of the Punjab Bible and Tract Society. His expositions and addresses to soldiers were most excellent and often superior; an intense downright earnestness frequently bursting into the best, because the most natural, eloquence, being their chief characteristic. Not being a military officer, he can exercise this function without running counter to a recent order of the Horse Guards, which it is to be hoped His Royal Highness may cancel as speedily as possible. May such lay helpers as Mr. Harington be greatly multiplied, for they are the right hands of God's ministers, the bulwark of our Reformed and Protestant Church, and the salt of the Christian community in which their lot is cast."

—*Missionary Herald*: *Polygamy and its Influence* in Zulu-land: A man came this afternoon (December 8) to ask for cod-liver oil, which he had heard was good for disease of the lungs, with which he is afflicted. An opportunity was afforded me to speak a word about the Great Physician, and his reply, so unlike that of the heathen generally, surprised me: 'Teacher, I know I ought to be a Christian, but one thing hinders, and you know as well as I what that is. I have two wives. I love them both, and they love me. Both of them have borne me children. How can I dismiss one of these wives and send her back to her parents, thus depriving myself of the children, for a mother will never part with her offspring.' I endeavored, in as judicious a manner as possible, to show him that his present duty was to repent and believe in Christ, to establish at once family prayer, abandon every soul-debasing custom, and not let the fact of his polygamy operate as an excuse for not serving his Maker. I assured him that if he truly devoted his heart and life to God, the Holy Spirit would reveal him his duty in reference to his wives He went away *sorrowful*.

"Doubtless there are other cases like this. When I am preaching, I often think I can read in the countenances of hearers the language of their hearts, which if expressed would be: 'Yes, teacher, you speak the truth We assent to it all; but alas, we are polygamists.' The precious doctrines of the Bible commend themselves to their consciences, but here is a custom, hereditary, consonent with all their notions of real manhood, and so deeply rooted in their affections that to exchange it for a life of monogamy and Christian self-denial seems too great a sacrifice. We thank God, however, that some are willing to do this for Christ. Such have been frank to confess, that while in a state of polygamy they found it impossible to live in accordance with the dictates of their consciences, enlightened by the divine Word and Spirit.

"Sad though it be to contemplate, we fear it is doubtless true, that but few of the present generation of polygamists in Natal will be influenced to raise Christianity. Our hope is in the *rising generation*. Under the process of religious and social improvement now going on, the young are led to contrast heathenism with Christianity, and to see that true prosperity does not depend on the number of wives a man possesses. The colonial government is taking measures to diminish the number of polygamic marriages, by direct taxation; but the gospel has laid the axe at the root of this gigantic evil, and it is destined to fall."

—"Dr. King finds himself unable now to undertake regular Sabbath services in Greek, as formerly, 'nor,' he says, 'is this necessary, as there are two others here, native Greeks, who have regular services, and preach the gospel in its purity.' But he wrote, December 30: 'I was able, however, notwithstanding my infirmities, to perform services in Greek for about three months during the last summer and autumn. This I did to supply the place of Dr. Kalopothakes during his three months' absence in Mani, and of Mr. Constantine during his two weeks' absence in Smyrna.

"As to the accusation brought against me before a court of justice, and with regard to which I was, near the commencement of the present year, examined, I believe it is the intention of the judges to let it pass in silence. I do not think the courts here will ever trouble me again on account of my religious views and teaching. A considerable degree of religious liberty has been gained, and a foundation has been laid, on which, I trust, will one day arise a beautiful superstructure."

PASSENGERS ARRIVED.

Per *Baroda*, 15:

From Southampton.—Mr. and Mrs. Thompson and infant, Mr. H. Watson, Mr. R. Rumney, Miss M. Butterworth, Mrs. J. Robinson, and Mr. A. Wilson.

From Marseilles.—Mr. Penson, Mr. and Mrs. Soan, Mr. Pengree, Mr. Baily, Madame Canard and infant, and Hon. H. L. Wood.

DOMESTIC OCCURRENCES.

MARRIAGES.

BOURNE—GROGAN—May 15th, at Surat, by the Rev. A. L. Onslow, W. G. Bourne, Esq., to Amy, second daughter of the late M. Grogan, Esq.—

ROBERTS—STEPHNS—May 17th, at Christ Church, Byculla, by the Rev. E. H. DuBois, N. Roberts, Esq., to Emily Julia, daughter of the late Joshua Stephens.

DUXBURY—ATKINSON—May 19th, at St. Stephen's Church, Bandora, by the Rev. G. Lodgard, J. R. Duxbury, Esq., to Caroline Emily, eldest daughter of the late Hugh Atkinson, Esq. of Bombay.

DEATHS.

COX—April 14th, at Watford, Herts, Matilda, the wife of the Rev. Frederick Cox, and mother of Mrs. F. J. Candy.

CLOUSTON—May 9th, at Murtoon, Nizam's Dominions, William Clouston, Esq., C.E., No. 19 Contract, G. I. P. Railway.

CRASKE—May 14th, at Mazagon, Rachel, the beloved child of Mr. and Mrs. E. Craske, deeply regretted, aged 7 years and 7 months.

IRELAND—May 16th, at No. 94 Meadow Street, Fort, Mr. John Ireland, eldest son of Mr. John Ireland, Pensioned Pilot, Bombay Establishment, aged 26 years, deeply regretted.

MORRISON—May 16th, at Poona, Mr. Maurice Morrison, Adjutant General's Department, aged 29 years and 4 months.

BIRTH.

KIRBY—At Matheran, on the 13th May, the wife of Colonel W. H. Kirby, Adjutant General, Bombay Army, of a son.

Advertisements.

PRIZES FOR POETICAL TRACTS.

THE Committee of the Bombay Tract and Book Society offer a prize of Rs. 75 for the best original tract in Marathi poetry on a Scriptural subject illustrative of the plan of salvation. (For instance, the Parable of the Prodigal Son, the Fall and Recovery of Man, Conversion of Paul.) Rs. 25 will be awarded for the second best of the competing tracts. The length should be about 24 pp. 12mo. The copyright of successful tracts will belong to the Bombay Tract and Book Society. The names of the authors should not be written on the Manuscripts, but given in an accompanying envelope. The Manuscripts should be forwarded to the undersigned before October 1, 1869.

GEO. BOWEN,
Secretary, Tract and Book Society.
Bombay, May 15, 1869.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.
Ancient Empires; their Origin, Succession and Results	3	0
Angus' Bible Hand Book	2	8
Do. Octavo ed.	5	0
Beauty and Wonders of Vegetable Life	1	12
Bible Text Cyclopaedia, Inglis, a complete Classification of Scripture texts	3	12
Birk's Bible and Modern Thought	1	8
Bonar's Word of Promise	1	8
Boughton Grange	1	8
British Birds, Land Birds	1	12
Do. Water do.	1	12
Children of Cloverley	1	0
China: the Country, History and People	1	8
Christ of the Gospels and Romance of Renan; Schaff and Roussel	1	4
Cowper's Table Talk and other Poems; with notes by Southey; five illustrations	3	0
Ancient Egypt, its Antiquities &c.	2	0
Egypt, from Alexander to Napoleon	2	8
English Sacred Poetry of the Olden Time	5	4
Flavel on the Mystery of Providence	0	12
India, Historical Sketch, Trevor	1	8
Do. its Natives and Missions do.	1	8
Hunter's India	0	12

Depository, Verge of the Esplanade.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.
Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E.H. DuBois, in connection with the School, held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches, and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DuBOIS, Byculla.

G.C. REYNELL,
Honorary Secretary Diocesan Board of Education.

DAY AND BOARDING INSTITUTION, under the Rev. EDMUND EDWARDS, 8 GRANT BUILDINGS, Reading, Writing, Grammar, Composition, Phonography, Mapping, History, Science, Latin, Singing, and Needlework taught for Rs. 5 a month. Three of a family Rs. 10; Boarders Rs. 30; Piano Rs. 5.

THE BOMBAY BAPTIST MISSION SERVICES are held on Lord's days at the Regimental School-room, Colaba, at 9-30 A. M., at Grant Buildings, at 11 A. M., and at the Ice House, opposite Byculla Hotel, at 6-30 P. M.

DONATIONS, in aid of this Mission and toward building a CHAPEL or HALL, for Services, an Anglo Vernacular Institution, Temperance meetings, and Lectures, will be thankfully received by Rev. Edmund Edwards, 8 Grant Buildings.

Printed and published for the Proprietors, by WILLIAM BOYD, Assistant Manager, at the ORIENTAL PRESS, Jail Road, Bombay.—May 22nd, 1869.